THE LIFE OF CHRIST IN SEVEN PERIODS

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THE LIFE OF CHRIST.

IN SEVEN PERIODS.

PROLOGUE LUKE, I. 1-4; JOHN, I. 1-18.

A

Infancy and Youth.

I. The events following in order, are:

1. THE ANGEL'S VISIT TO MARY. (Luke, i. 26-38.)
2. MARY'S VISIT TO ELIZABETH. (Luke, i. 39-56.)
3. THE REVELATION TO JOSEPH, and the journey to Bethlehem at the time of the enrollment. (Math., i. 18-24; Luke, ii. 5-6.)
4. THE BIRTH OF JESUS. (Math., i. 25; Luke, ii. 7,) dated certainly before Herod's death; probably, more than a year before; say, about 749 A. U. C. or 5 B. C.
5. THE ANNUNCIATION TO THE SHEPHERDS. (Luke, ii. 8-20.)
6. THE CIRCUMCISION. (Luke, ii. 21.)
7. THE PRESENTATION IN THE TEMPLE. (Luke, ii. 22-38.)
8. SUBSEQUENT RESIDENCE IN BETHLEHEM. (Math., ii. 11.)
9. VISIT OF THE MAGI. (Math., ii. 1-12.) Probably a year later.
10. THE PLOT OF HEROD. (Math. ii. 16-18.)
11. THE SOJOURN IN EGYPT. (Math., ii. 13-15.)
12. RETURN TO PALESTINE after Herod's death, and residence in Nazareth through fear of Archelaus. (Math., ii. 19-23; Luke, ii. 39-40.)

II. Here insert the Genealogies. (Math., i. 1-17; Luke iii., 23-38.)

III. The life of Jesus, from the time of the return from Egypt to Nazareth, until he was thirty years of age, is wrapt in obscurity. Not a single historical incident breaks the silence of the entire period, *except,*

1. The Account of the visit to Jerusalem, and his discussion in the temple at the age of twelve. (Luke, ii. 41-52.) This incident, the knowledge of which Luke may have derived from Mary herself, is recorded to show that, at that early age, the knowledge of his divine mission was before him. His Father's business was the supreme thought, governing all his life. Yet, with the consciousness of his intimate and peculiar relation to His Heavenly Father, and with the knowledge of his divine mission ever present to his thought, he lived those years apparently the common life of men.

There is no intimation that his earlier life had so impressed his neighbors as to create the idea of his superiority. He increased in wisdom as he grew in stature. He acquired knowledge through the ordinary channels of teaching and learning. He contributed by his toil to the common support of the household. Yet, we may be assured that this uneventful period was characterized by gentleness, by unselfishness, by holy zeal and earnest devotion, by patient study of the sacred scriptures and by loving meditation upon those scriptures. These were years of patient service, in preparation for the work before him. For while he increased in stature, he also grew in favor with God and Man. He waited for his Father's call to enter upon his work, and when the time came he obeyed.

IV. At this point is the proper place to introduce a brief sketch of

1. The Early Life. (Luke, i. 5-25; 57-80.)
2. The Mission and Work. (Math., iii. 1-12; Mark, 1. 1-8; Luke, iii. 1-18.) of *John Baptist,* with some explanation of the relation of his mission to that of Christ. John was the Forerunner, the Witness, the Voice, the last of the Prophets of the old dis-

pensation, sent to call the nation to repentance in preparation for the coming of Messiah.

The Baptism he administered was a profession of Repentance, and an acknowledgment that a forsaking of *sin* was the necessary preparation for the Kingdom.

John's Baptism symbolized also the work of the Holy Spirit in effecting that cleansing from sin which is professed in Baptism. The Baptism of Jesus by John was not a profession of repentance. Yet its purpose was not inconsistent with the general tenor of John's Baptism.

1. It was an open *Consecration* of himself to the work of delivering men from *Sin.*
2. It was an acknowledgment of the presence and power of the Holy Spirit, fitting him for the work and sustaining him in it to the end.

B

First Judean Ministry.

From Baptism to second coming to Galilee. February to July, A. D. 26.

I. In obedience to the divine impulse, pointing him to the work he came to do:

1. HE SOUGHT HIS RELATIVE JOHN on the banks of the Jordan and received baptism at his hands. (Math., iii. 13-17; Mark, i. 9-11; Luke, iii. 21-22.)

From the fact that John afterwards instructed the people concerning the incidents of Christ's baptism (John, i. 30-34), we may infer that not many persons were present at the time. From John's reluctance to baptize Jesus (Math., iii. 14), we may infer that John knew Jesus as a good man, not needing repentance as much as John himself needed it. But John did not know Jesus as the Messiah until the promised sign had been given. (John, i. 33.) The Baptism was accompanied by the divine testimonial; the descent of the Spirit and the voice from heaven. Then followed:

2. THE FORTY DAYS SECLUSION, closing with the triple temptation conducted by the Devil in person. (Math., iv. 1-11; Mark, i. 12-13; Luke, iv. 1-13.)

II. During the forty days absence, John had removed to a point farther up the Jordan. *Beth-Anijah,* house of the ferry boat, or *Beth-Abara,* house of the ford. (John, i. 28.) The day before Jesus appeared to John on returning from the temptation,

1. A DEPUTATION FROM JERUSALEM visited John to inquire into his claims. (John, i. 19-27.) The next day,
2. JOHN RECOGNIZED JESUS in the crowd and pointed him out as the Messiah. (John, i. 29-34.) The following day,
3. THE DESIGNATION WAS REPEATED, followed by the adherence of two disciples (Andrew and John) who each procured the adherence of his brother (Andrew, of Peter; John, of James). (John, i. 35-42.) Accompanied by these four, and winning to his following Philip and Nathaniel by the way (John, i. 43-51,) on the next day,
4. JESUS JOURNEYED INTO GALILEE, and finding his mother and the family either gone, or going to, a wedding at Cana, and himself and the six disciples being included in the invitation, (John, ii. 1-2.)
5. HE WENT THITHER, and performed his first public miracle; refusing to perform it in proclamation of his Messiahship (as his mother suggested), but performing it as an act of kindness to a family in need of his aid. (John, ii. 3-11.)

III. About this time, the family seems to have removed to Capernaum, on the shore of the lake of Galilee. (John, ii. 12.) Very soon after, Jesus, with at least some disciples, went up to Jerusalem to attend the Passover. (John, ii. 13.) Here occurred:

1. THE FIRST CLEANSING OF THE TEMPLE, an assertion of his authority as the representative of God. (John, ii. 13-25.)
2. THE DISCOURSE WITH NICODEMUS, setting forth the doctrines of the New-Birth and the Atonement, as the foundation stones of the new kingdom. (John, iii. 1-21.) Then followed:

3. A SUCCESSFUL MINISTRY IN JUDÆA in course of which he touched the vicinity of John's labors at Ænon, and his success arousing the jealousy of John's disciples, elicited another and a final testimony from John. (John, iii. 22-36.) Shortly after:
4. JOHN WAS ARRESTED BY HEROD and cast into prison at Machaerus, (Jos. Ant. B. xviii, ch. v. sec. 2; Math., xiv. 3-5; Mark, vi. 17-20; Luke, iii. 19-20,) ostensibly to gratify the vengeance of Herodias, but doubtless also as the result of Jewish machination. (Math., iv. 12; John, iv. 1-3.) As the success of Jesus in winning disciples was attracting the attention of the Pharisees, there was danger lest the same influences might compass his arrest; to avoid which:
5. HE RETURNED FROM JUDÆA TO GALILEE. (Math., iv. 12; Mark, i. 14; Luke, iv. 14; John, iv. 1-3.) Not that such transfer of the field of operations would take him out of Herod's jurisdiction, but, because it would remove him from the immediate sphere of Pharisaic hostility. On the way to Galilee occurred:
6. THE INTERVIEW WITH THE WOMAN AT THE WELL, teaching the lesson of salvation for all of every nation and name who should learn, by faith in Christ, to worship God in spirit and in truth. (John, iv. 4-42.)

IV. Here closes the period of the first Judean ministry. Its duration depends on the name and date of the *feast* which Jesus attended, as recorded in John, v. 1. If that was Passover, or Purim, or any spring feast, he may have come into Galilee as late as December or January. Then, the first Judean ministry extended through a period of nine or ten months. If the "Unnamed Feast" was the "Great day of Atonement," or any of the Autumn feasts, then, the return into Galilee must have been in the latter part of June or early in July. This would restrict the first Judean ministry to about three

months. In that case the saying "four months to harvest" (John, iv. 35), would have no chronological significance. It is simply a proverbial expression, affirming that in natural husbandry four months intervene between sowing and reaping; while in spiritual husbandry, the reaping may follow immediately upon the sowing.

C

Galileean Ministry.

From second coming to Galilee to the Miracle of the Loaves where five thousand were fed. July, A. D. 26, to April, 27.

I. With the return of Jesus to Galilee our historic material is gathered chiefly from the Synoptists. John gives no account of the Galileean ministry, except the two incidents of the healing of the nobleman's son, and the feeding of five thousand followed by the discourse in the synagogue at Capernaum.

1. He preached in Galilee. (Math., iv. 17; Mark, i. 14-15; Luke, iv. 15; John, iv. 43-45.)
2. Healed the Nobleman's Son. (John, iv. 46-54.)
3. Visits Nazareth and is rejected. (Math., xiii. 53-58; Mark, vi. 1-6; Luke, iv. 16-30.)
4. Goes to reside in Capernaum. (Math., iv. 13-16; Luke, iv. 31-32.)
5. Cast out unclean spirit. (Mark, i. 21-28; Luke, iv. 33-37.)
6. Heals Peter's mother-in-law and many others. (Math., viii. 14-17; Mark, i. 29-34; Luke, iv. 38-41.)

II. The following months were spent in teaching and healing in the towns and villages of Galilee, (Math., iv. 23-25; Mark, i. 35-39; Luke, iv. 42-44), until the Feast of the Atonement, which occurred in September. Then he went up to Jerusalem, probably alone, though John may have been with him as a

hearer of his words and as an eye-witness of his deeds.

1. He healed the helpless man at the pool. (John, v. 1-9.)
2. Defended Himself against the charge of Sabbath-breaking. (John, v. 10-47.) Returning to Galilee, he
3. Called his Disciples around him again. (Math., iv. 18-22; Mark, i. 16-20; Luke, v. 1-11), and
4. Added others, such as Matthew, to the number. (Math., ix. 9; Mark, ii. 13-14; Luke, v. 27-28.)
5. Attends Matthew's feast, and rebukes complaint of Pharisees. (Math., ix. 10-17; Mark, ii. 15-22; Luke, v. 29-39.)
6. Healed a leper. (Math., viii. 2-4; Mark, i. 40-45; Luke, v. 12-16.)
7. Healed the Paralytic. (Math., ix. 2-8; Mark, ii, 1-12; Luke, v. 17-26.)
8. Offended the Pharisees by plucking heads of grain on the Sabbath. (Math., xii. 1-8; Mark, ii. 23-28; Luke, vi. 1-5.)
9. Offended the Pharisees by healing the withered hand on the Sabbath. (Math., xii. 9-14; Mark, iii. 1-6; Luke, vi. 6-11.)

We can see in these events the effect of what they called his Sabbath desecration at the pool of Bethesda. We see the spies upon his track, and read of the conspiracy between the Pharisees and Herodians to put him to death. (Math., xii. 14; Mark, iii. 6.) It was this manifest rejection of himself by the Jewish nation that led to

10. The imposition of silence upon the crowds attending his ministry. (Math., xii. 15-21; Mark, iii. 7-12.)
11. The CHOICE of the TWELVE, (Math., x. 2-4; Mark, iii. 13-19; Luke, vi. 12-16), as the organization of a new system for the transmission of his work. He endowed them with special powers and prerogatives, and began with them a course of training that should fit them for carrying on his work of teaching when he should be taken away.

12. THE SERMON ON THE MOUNT. (Math., v. 1-viii. 1; Luke, vi. 17-49), expounding and enforcing the Righteousness of the Kingdom. Following this, without assuming with certainty a strict chronological order of events, we may locate,
13. THE HEALING OF THE CENTURION'S SERVANT. (Math. viii. 5-13; Luke, vii. 1-10.)
14. THE RAISING OF THE WIDOW'S SON. (Luke, vii. 11-17.)
15. THE RESPONSE TO THE MESSAGE OF JOHN BAPTIST. (Math., xi. 2-19; Luke, vii. 18-35.)
16. THE RECEPTION OF THE SINFUL WOMAN. (Luke, vii. 36-50.)
17. A CIRCUIT IN GALILEE. (Luke, viii. 1-3.)
18. THE PARABLES OF THE KINGDOM. (Math., xiii. 1-52; Mark, iv. 1-34; Luke, viii. 4-18.)
19. THE HEALING OF A BLIND AND DUMB DEMONIAC. (Math., xii. 22-37; Mark, iii. 20-30.) The similar account in Luke, xi., may be referred to a separate and later occasion.
20. CALLS HIS DISCIPLES HIS NEAREST RELATIVES. (Math., xii. 46-50; Mark, iii. 31-35; Luke, viii. 19-21.)
21. CROSSES TO GADARA; stills the storm, and heals the demoniacs. (Math., viii. 18, 23, ix. 1; Mark, iv. 35, v. 21; Luke, viii. 22-40.)
22. RAISES JAIRUS' DAUGHTER, and heals woman with issue of blood. (Math., ix. 18-26; Mark, v. 22-43; Luke, viii. 41-56.)
23. HEALS TWO BLIND MEN AND ONE DUMB MAN. (Math., ix. 27-34.)
24. MAKES ANOTHER GALILEEAN CIRCUIT. (Math., ix. 35-38.)
25. SENDS FORTH THE TWELVE WITH INSTRUCTIONS. (Math., x. 1, 5-42, xi. 1; Mark, vi. 7-13; Luke, ix. 1-6.)
26. RECEIVES TIDINGS OF THE DEATH OF JOHN. (Math., xiv. 1-2, 6-13a; Mark, vi. 14-16; 21-29; Luke, ix. 7-9.)
27. THE TWELVE RETURN, and the lake is crossed. (Math., xiv. 13b; Mark, vi. 30-32; Luke, ix. 10; John, vi. 1.)

28. FEEDS FIVE THOUSAND, walks on the water and rescues Peter. (Math., xiv. 13 c-36; Mark, vi. 33-56; Luke, ix. 11-17; John, vi. 2-21.)
29. DISCOURSE IN THE SYNAGOGUE AT CAPERNAUM. (John, vi. 22-71.)

D

Galileean Ministry.

From miracle of loaves to his final departure from Galilee. From (about) April 1st, A. D. 27, to (about) October 1st, A. D. 27.

I. The Miracle of the loaves and fishes at Beth-saida-Julias is synchronous with the Passover which marked the beginning of the last year of our Lord's public ministry. In this all opinions are agreed.

Does it mark the *close* of the *first* year, or the *close* of the *second* year of that ministry?

This depends upon whether or not the "unnamed feast" (John v. 1), was a Passover. Assuming that the public ministry of Jesus may be certainly located within the years A. U. C. 779-783, and assuming that the miracle at Bethesda was certainly wrought on the *day* of the feast then it may be confidently asserted that the "unnamed feast" was *not* Passover. Because this day was the Sabbath, and the 14th Nisan did not fall upon the Sabbath during our Lord's public ministry. The probabilities are strongly against Passover, upon astronomical grounds.

It is hardly to be indentified with Purim, on moral grounds, as both the significance and the practices of Purim seem to be utterly at variance with Christ's character and mission.

The day of Atonement occurring in September, would meet the conditions, were it not for the Sabbath scene in Galilee immediately following, which requires a grain ripening in the Autumn in order to admit of the disciples plucking the heads of grain. It is true that the common grains of Palestine do not ripen in the Autumn. But we know too little of the agricultural products of that day and we know too much of the Autumn-ripening grains of our own day, to affirm with certainty that the disciples could not have plucked heads of grain from the stalk in the Autumn.

Adopting then the *two-year* chronology, as to the duration of Christ's public ministry, the periods preceding and following the miracle of the loaves are more nearly equal in the number of recorded incidents which each period contains.

The events *preceding* the central Miracle fall more naturally into one year than they can be extended over two. The *Life of Jesus* is thus seen to have been one of constant and unvarying activity from the beginning to the close of his public ministry. Entering then upon the history of the second year,

1. JEWISH HOSTILITY is intensified by his exposure of Pharisaic inconsistency, when they found fault with his disciples for eating with unwashed hands. (Math., xv. 1-20; Mark, vii. 1-23.) To escape from this hostility, and afford him an opportunity for instructing his disciples without interruption.
2. HE MADE A JOURNEY, at the close of the spring, or in the early summer, among the Gentiles. (Math., xv. 21; Mark, vii. 24; John, vii. 1.) Only one incident of the "Tyre and Sidon" journey is recorded.
3. THE HEALING OF THE DAUGHTER of a Syro-Phenician woman. (Math., xv. 22-28; Mark, vii. 25-30.) From there he makes his way across to the eastward of the Jordan, into the region called Decapolis (ten cities). (Mark, vii. 31.) Here,
4. HE HEALED THE DUMB MAN (Mark, vii. 32-37), and,
5. WROUGHT MANY MIRACLES for the comfort of the poor sufferers of the mongrel populations of that district. (Math., xv. 29-31.) Somewhere on the southeastern border of the lake he performed another bread miracle, when,
6. FOUR THOUSAND ARE FED. (Math., xv. 32-38; Mark, viii. 1-9.) Crossing to the west side of the lake and landing in the neighborhood of Magadan, or Dalmanutha, to the southward of Capernaum, (Math., xv. 39; Mark, viii. 10.)
7. HE IS AT ONCE CONFRONTED by the Pharisaic Jerusalem emissaries, who demand of him a sign from heaven. (Math., xvi. 1-4; Mark, viii. 11-12.) Desiring to escape from their unfriendly presence, he took ship again, (Math., xvi. 4b; Mark, viii. 13;) and while crossing the lake, or nearing the other side,

8. He warned the disciples against the leaven of the Pharisees and Sadducees. (Math., xvi. 5-12; Mark, viii. 14-21.) Coming again to Bethsaida-Julias, where he had wrought the first bread miracle some three months before,
9. He healed a blind man. (Mark, viii. 22-26.) Journeying thence northward to the region of Caesarea-Philippi,
10. He elicited Peter's noble confession. (Math., xvi. 13-20; Mark, viii. 27-30; Luke, ix. 18-21) and
11. Instructed his disciples more plainly concerning his approaching death; foretelling suffering as the pathway to the crown, both for himself and for his followers. (Math., xvi. 21-27; Mark, viii. 31-38; Luke, ix. 22-26.)

Yet, notwithstanding these gloomy predictions of suffering and cross-bearing and death, he would assure them that their expectation of a kingdom of glory was not a dream, but was destined to be realized, and to make this assurance visible and real he promises to some of them a glimpse of the King as he will appear in his glory. (Math., xvi. 28; Mark, ix. 1; Luke, ix. 27.) Then in fulfillment of this promise, one week later, he took Peter, James and John up the slopes of Hermon, and,

12. Was transfigured before them. (Math., xvii. 1-9; Mark, ix. 2-10; Luke, ix. 28-36.) To convince them that their expectation of a King coming in glory was not a delusion, (2nd Peter, i. 16-18), and to make good his promise that some of them should see his power and coming before they died.
13. He explained the Elijah Prophecy, as being at least partially fulfilled in John Baptist. (Math., xvii. 10-13; Mark, ix. 11-13.)

II. Coming down from the Mount of Transfiguration,

1. He cast out an epileptic demon from a boy whom his disciples had failed to cure. (Math., xvii. 14-21; Mark, ix. 14-29; Luke, ix. 37-43.) Then, as they journeyed leisurely southward toward Galilee,
2. He took occasion to impress more fully upon his disciples the fact of his approaching death, and resurrection. (Math., xvii. 22-23; Mark, ix. 30-32; Luke, ix. 43 b-45.) Arriving at Capernaum,

3. He wrought a miracle for the payment of the temple tax. (Math., xvii. 24-27.) Then, taking occasion from a dispute which he had observed among the disciples on the journey,
4. He taught humility. (Math., xviii. 1-5; Mark, ix. 33-37; Luke, ix. 46-48.) In answer to John's account of an incident that occurred on the journey,
5. He taught charity. (Math., xviii. 6; Mark, ix. 38-42; Luke, ix. 49-50.) In the same connection,
6. He taught faithfulness. (Math., xviii. 7-9; Mark, ix. 43-50.)
7. He taught consideration for the weak. (Math., xviii. 10-14.)
8. Forbearance in discipline. (Math., xviii. 15-20.)
9. Forgiveness. (Math., xviii. 21-35.)

III. But these days of patient, personal instruction are drawing to a close. The Feast of Tabernacles is at hand. To this feast,

1. He went up quietly, perhaps alone, having refused the solicitation of his brothers that he would make it the occasion of openly asserting his Messianic claims. (John, vii. 2-10.) While at Jerusalem,
2. He disputed with the Jews and taught the people, proclaiming himself to be the *water of life,* the *light of the world,* and the *ancient of Abraham;* healed the man born blind; forgave the woman taken in adultery; taught the Parables which showed himself to be at once the *shepherd of the sheep,* and the *door* by which the sheep enter into safety and abundance. (John, vii. 11-x. 21.)

IV. Having returned from Jerusalem to Galilee, he (some time in the month of October,)

1. Pronounced woes upon the Galilean cities. (Math., xi. 20-24.) As a final farewell to the region,
2. He left his Gracious invitation to the heavy laden. (Math., xi. 25-30.) Then,
3. He set his face steadfastly to go up to Jerusalem. (Luke, ix. 51.)

E

Perean and Second Judean Ministry.

From the final departure from Galilee, to the Triumphal entry into Jerusalem, at the beginning of Passion week. From [about] October 1, A. D. 27, to [about] April 1, A. D. 28.

I. There is no secrecy about his movements now, as when he went to the feast of Tabernacles. We follow here mainly the order given by Luke:

1. He sent messengers before him. (Luke, ix. 52-56.)
2. Replied to those who desired to follow him. (Math., viii. 19-22; Luke, ix. 57-62.) He is accompanied by disciples so numerous that at some point in the journey, say, about the first of December,
3. He sent SEVENTY of them by twos as 'avant couriers' on a special mission to prepare the people for his coming. (Luke, x. 1-16.) During their absence,
4. Jesus himself went quietly to Jerusalem, to attend the Feast of the Dedication. (John, x. 22-38.) While in Judea on this occasion, occurred,
5. The lesson to the lawyer, contained in the story of the good Samaritan. (Luke, x. 25-37.) Also,
6. The lesson to Mary and Martha, in the home at Bethany. (Luke, x. 38-42.) Leaving Jerusalem to avoid arrest (John x. 39.) he retired to the north-east, and

   7. Received the report of the SEVENTY. (Luke, x. 17-24.) Then, about January 1st,

8. He crossed the Jordan into Perea. (Math., xix. 1-2; Mark, x. 1; John, x. 40-42.)

II. The Perean Ministry is replete with lessons of instruction to his disciples and of reproof to his critics.

1. Friend at Midnight; or Power of Intercessory Prayer. (Luke, xi. 1-13.)
2. Satanic Power; suggested by casting out a dumb devil. (Luke, xi. 14-28.)

3. Reproof of the Pharisees for seeking signs. (Math., xii. 38-45; Luke, xi. 29-36.)
4. Denunciation of Pharisees for laying burdens upon the people. (Luke, xi. 37-54; xii. 1-12.)
5. Rebukes Covetousness. (Luke, xii. 13-21.)
6. Counsels trustfulness. (Luke, xii. 22-34.)
7. Counsels Watchfulness. (Luke, xii. 35-59.)
8. Reproves Censoriousness. (Luke, xiii. 1-5.)
9. Reproves Unfruitfulness. (Luke, xiii. 6-9.)
10. Heals an infirm woman. (Luke, xiii. 10-21.)
11. Counsels Earnestness. (Luke, xiii. 22-30.)
12. Defies Herod and pities Jerusalem. (Luke, xiii. 31-35.)
13. Cures the dropsy on the Sabbath, in a Pharisee's house. (Luke, xiv. 1-6.)
14. Rebukes the struggle for pre-eminence at table. (Luke, xiv. 7-14.)
15. Reproves self-seekers and time-servers: Parable of the excuses. (Luke, xiv. 15-24.)
16. Demands of his followers self-denial and intelligent decision: Parables of the man who built a tower, and of the King going to war. (Luke, xiv. 25-35.)
17. Illustrates the divine and human side of salvation. Parables of 'the Lost Sheep,' 'the Lost Coin,' and 'the Lost Son.' (Luke, xv. 1-32.)
18. Illustrates the right use of wealth. Parable of the Prudent Steward. (Luke, xvi. 1-13.)
19. Reproves the Pharisees, and shows the contrast of condition in this world and the next. Story of 'the rich man and Lazarus.' (Luke, xvi. 14-31.)

III. This busy ministry is interrupted by a message from Bethany, informing him that Lazarus is sick. After two days, he goes to Bethany; finds his friend four days dead; raises him from the dead; calls him from the tomb, and restores him to his friends. (John, xi. 1-46.)

This was probably some time in February. The event brought Jewish hostility to a climax. The Sanhedrin was assembled, and at the dictation of Caiaphas, it was decreed that Jesus should be put to death. (John, xi. 47-53.)

He retired to Ephraim (John, xi. 54), supposed to have been on the border between Samaria and Galilee, (Luke, xvii, 11), a locality which afforded comparative safety, both from the Jews and from Herod. Here

1. He inculcates forbearance, faith and humility. (Luke, xvii. 1-10.)
2. Cleansed ten lepers. (Luke, xviii. 12-19.)

Soon after, he joined a company of passover pilgrims, and with them journeyed leisurely southward toward Jerusalem. The journey was probably made down the west bank of the Jordan, to Jericho, and thence up to Jerusalem. On the way,

3. He discoursed to the Pharisees, and to the disciples, concerning the coming of the Kingdom. (Luke, xvii. 20-37.)
4. He discoursed of prayer, in the parables of 'The importunate widow,' and of 'The Pharisee and the Publican.' (Luke, xviii. 1-14.)
5. Defends the sacredness of marriage. (Math., xix. 3-12; Mark, x. 2-12.)
6. Blesses little children. (Math., xix. 13-15; Mark, x. 13-16; Luke, xviii. 15-17.)
7. He warns of the power of worldly possessions to hinder the life of the soul; incident of the rich young ruler. (Math., xix. 16-30; Mark., x. 17-31; Luke, xviii. 18-30.)
8. He defends God's independence in the distribution of awards. Parable of the vineyard laborers. (Math., xx. 1-16.)
9. He speaks still more plainly to his disciples of his death and resurrection. (Math., xx. 17-19; Mark, x. 32-34; Luke xviii. 31-34.)
10. He reproves the ambition of James and John, and their mother, by teaching that power in his kingdom could be won only by self-sacrificing service. (Math., xx. 20-28; Mark, x. 35-45.)

IV. In the vicinity of Jericho, he heals two blind men. (Math., xx. 29-34; Mark, x. 46-52; Luke, xviii. 35-43, xix. 1.)

Matthew says two blind men were healed. Mark and Luke speak of only one. Matthew and Mark describe the healing as

taking place when departing from Jericho. According to Luke's account it took place when approaching Jericho. The discrepancy between Matthew and the other two Evangelists, as to the number of blind men is easily explained. The discrepancy between Luke and the other two Evangelists, as to locality, presents no serious difficulty, inasmuch as they may have been describing a similar scene that occurred with different men. But the discrepancy between Mark and Luke presents a real difficulty, inasmuch as they each tell of the healing of *one* man; the scene and the dialogue are similar, but the locality is different.

The following is given as a probable explanation. Two men were healed. One of these, Bartimæus by name, was well known in the community. The other was comparatively insignificant and obscure. Matthew being an eye witness reports two men. Mark and Luke report the current tradition which would naturally be of the cure of the man best known.

Again, we may suppose that the blind men began their plea when the cavalcade was approaching the city. On account of the intervention of the multitude, or because Jesus would make their persistence an example of triumphant faith, they did not reach his presence until he was taking his departure, when they waylaid him and cried more earnestly than before. Thus, one narrator might naturally and truthfully locate the incident at the approach to the city. The others, with equal naturalness and truthfulness, might locate it at the departure from the city.

The Holy Spirit inspires each writer to narrate the event as it lay in that writer's mind, knowing that a discrepancy, which does not involve a contradition, only increases the credibility of testimony. Passing from Jericho toward Jerusalem,

1. He brought salvation to the house of Zaccheus. (Luke, xix. 2-10.) Here he remained over the Sabbath. On the way from the home of Zaccheus to Jerusalem, on the Sunday, the first day of the week,
2. He tells of his absence and return, before the expected manifestation of the Kingdom could take place; Parable of the Pounds. (Luke, xix. 11-28.)
3. On Sunday afternoon six days before the Passover, (according to the Jewish method of reckoning) he came to Bethany. (John, xi. 55-57, xii. 1.)
4. On the same evening, he was entertained at a dinner given by one Simon, a man whom Jesus had

probably cured of leprosy. The Bethany family were among the guests, Martha assisting in the service, and Mary showing her love by breaking a cruse of precious ointment, pouring it on his head, anointing his feet, and wiping them with her hair. At this meal, Judas was rebuked, and his covetousness exposed, and here his purpose of betrayal took shape, though not put in practice till the Wednesday night following. (Math., xxvi. 6-13; Mark, xiv. 3-9; John, xii. 2-11.)

5. On Monday morning, he rode in triumph into the city, attended by the hosannas of the multitude, when, in good faith, and according to the strict letter of the prediction, he offered himself to Israel as its predicted King. He defends his disciples against the carping criticism of the Pharisees, and weeps over the city as he contemplates the consequences of its rejection of himself. (Math., xxi. 1-11; Mark, xi. 1-11 a; Luke, xix. 29-44; John, xii. 12-19.)
6. Reaching the temple, he healed the blind and the lame, and encouraged the hosannas of the children. (Math., xxi. 14-16.)

F

From his triumphal entry into Jerusalem, to his burial.

From Monday morning until Friday evening of Passion week.

I. Monday night was spent quietly in Bethany. (Math., xxi. 17; Mark, xi. 11 b.) Returning thence, on Tuesday morning,

1. He cursed the fig tree, as a warning against profession without fruit-bearing. (Math., xxi. 18-19; Mark, xi. 12-14.)
2. He cleansed the temple, as a declaration of his authority, and a rebuke to the profane secularism of the Jewish system. (Math., xxi. 12-13; Mark, xi. 15-19; Luke, xix. 45-48.)

II. This Tuesday night was probably spent in Bethany. (Math., xxi. 19.) Returning thence toward the city on Wednesday morning,

1. He encouraged the faith of his disciples by the lesson of the withered fig tree. (Math., xxi. 20-22; Mark, xi. 20-26.)
2. He defended his authority against the challenge of the Pharisees by referring them to the witness of John Baptist. (Math., xxi. 23-27; Mark, xi. 27-33; Luke, xx. 1-8.)
3. He rebuked the false promise of pharisaic profession, by the parable of the two sons. (Math., xxi. 28-32.)
4. He denounced their cruel ambition by the parable of the wicked husbandmen. (Math., xxi. 33-46; Mark, xii. 1-12; Luke, xx. 9-19.)
5. He predicted their exclusion from the Kingdom, by the parable of the marriage of the king's son. (Math., xxii. 1-14.)
6. He escaped the Pharisee and Herodian trap concerning the lawfulness of paying tribute to Cæsar. (Math., xxii. 15-22; Mark, xii. 13-17; Luke, xx. 20-26.)
7. He exposed the Sadducean fallacy about the Resurrection. (Math., xxii. 23-33; Mark, xii. 18-27; Luke, xx. 27-40.)
8. He commended the Scribe for his apprehension of the spirituality of the law. (Math., xxii. 34-40; Mark, xii. 28-34.)
9. He proves Christ divine as well as Son of David. (Math., xxii. 41-46; Mark, xii. 35-37; Luke, xx. 41-44.)
10. He warns the people against the Scribes and Pharisees. (Math. xxiii. 1-12; Mark. xii. 38-39; Luke, xx. 45-46.)
11. He pronounced a final woe upon the Pharisees. (Math., xxiii. 13-39; Mark, xii. 40; Luke, xx. 47.)
12. He glorified the widow's mite. (Mark, xii. 41-44; Luke, xxi. 1-4.)
13. He rejoiced in the inquiry of the Greeks. (John, xii. 20-27.)

14. He is encouraged by a voice from heaven. (John, xii. 28-36.)
15. He discoursed concerning Jewish unbelief. (John, xii. 37-50.)
16. He predicted the destruction of the temple. (Math., xxiv. 1-2; Mark, xiii. 1-2; Luke, xxi. 5-6.)

III. In answer to the question of the disciples, "When shall these things be? And what is the sign when these things shall come to pass?"—meaning by 'these things,' the destruction of the temple, just foretold,

1. He discoursed of the future of the church in the times of the Gentiles, and of its deliverance from the subsequent tribulation (Luke, xxi. 7-36). This discourse was probably given, either by the temple wall, or on the way to Olivet. Then, on the Mount of Olives, (Luke, xxi. 37-38), in answer to the questions of certain disciples, "When shall these things be? And what shall be the sign of thy coming, and of the end of the age?"
2. He repeated in part the theme of Luke xxi. and discoursed of the future of his work on earth, in a coming dispensation down to the time of the end. (Math., xxiv. 3-51; Mark, xiii. 3-37.)
3. He illustrates the reception that will be given him by the church, at the *Parousia* of grace; Parable of the Virgins, (Math., xxv. 1-13.)
4. He illustrates the principle of awards at the *Parousia* of judgment. Parable of the talents. (Math., xxv. 14-30.)
5. He closes with a description of the judgment scene itself. (Math., xxv. 31-46.)

IV. On this evening, Judas closed his infamous bargain with the rulers who where plotting to compass the death of Jesus.

1. The plotting of the rulers. (Math., xxvi. 1-5; Mark, xiv. 1-2; Luke, xxii. 1-2.)
2. The bargain of Judas. (Math., xxvi. 14-16; Mark, xiv. 10-11; Luke, xxii. 3-6.) Compare E. iv. 4.

V. On Thursday.

1. THE PASSOVER MEAL WAS PREPARED BY THE DISCIPLES, according to the direction of Jesus. (Math., xxvi. 17-19; Mark, xiv. 12-16; Luke, xxii. 7-13.)

This was the "*Mazoth,*" or "Paschal Meal," which did not necessarily include the eating of the passover lamb.

The "*Mazoth,*" or "Paschal Meal," was observed by households or by groups of ten and upwards, in anticipation of the sacrifice of the paschal lamb.

The Passover Feast, proper, was observed by priests, and by such families and groups as desired to include the lamb, after 3 o'clock P. M. of the 14th Nisan, the time of the slaying of the lamb. The "*Mazoth,*" or Paschal Meal, the household feast which Jesus observed with his disciples, was at the beginning of the 14th Nisan, i. e. after 6 o'clock on Thursday evening.

The Priestly Feast, including the lamb, was observed after 3 o'clock of Friday, or after the official slaying of the lamb.

This will explain why the priests were still anticipating the Passover on the morning of Friday (John, xviii. 28), and why Friday was regarded as the "preparation." (John, xix. 14.)

2. THE "MAZOTH" OR PASSOVER MEAL, was observed by himself and by his disciples on Thursday evening. (Math., xxvi. 20; Mark, xiv. 17; Luke, xxii. 14-18.) At its close,
3. THE LORD'S SUPPER WAS INSTITUTED. (Math., xxvi. 26-29; Mark, xiv. 22-25; Luke, xxii. 19-20; 1st Cor. xi. 23-25.) This was followed by,
4. AN OBJECT LESSON IN HUMILITY; the washing of the disciples' feet. (Luke, xxii. 24-30; John, xiii. 1-20.)
5. THE EXPOSURE AND DEPARTURE OF JUDAS. (Math., xxvi. 21-25; Mark, xiv. 18-21; Luke, xxii. 21-23; John, xiii. 21-30.)
6. WELCOMES THE GLORY OF HIS APPROACHING DEPARTURE. (John, xii. 31-35.)
7. FORETELLS PETER'S FALL. (Math., xxvi. 31-35; Mark, xiv. 27-31; Luke, xxii. 31-34; John, xiii. 36-38.)
8. FOREWARNS OF THE NEED OF COURAGE AND DECISION. (Luke, xxii. 35-38.)
9. COMFORTS THE DISCIPLES IN VIEW OF HIS DEPARTURE. (John, xiv. 1-31.) At this point,

10. THE COMPANY RETIRED FROM THE "UPPER ROOM." (Math., xxvi. 30; Mark, xiv. 26; Luke, xxii. 39; John, xiv. 31 b.) On the slopes, on the hither side of Kedron, the spring pruning of the vineyards suggested
11. THE FARTHER DISCOURSE. (John, xv. 1-27; xvi. 1-33.) This was followed by
12. THE PRAYER. (John, xvii. 1-26.)
13. THE RETIREMENT TO GETHSEMANE. (Math., xxvi. 36; Mark, xiv. 32; Luke, xxii. 39; John, xviii. 1.)
14. THE AGONY. (Math., xxvi. 37-46; Mark, xiv. 33-42; Luke xxii. 40-46.)
15. THE ARREST. (Math., xxvi. 47-56; Mark, xiv. 43-52; Luke, xxii. 47-53; John, xviii. 2-12.)
16. THE ARRAIGNMENT BEFORE ANNAS. (John, xviii. 13.)
17. THE ARRAIGNMENT BEFORE CAIAPHAS. (Math., xxvi. 57; Mark. xiv. 53; Luke, xxii. 54; John, xviii. 24.)
18. THE DENIAL OF PETER. (Math. xxvi. 58, 69-75; Mark, xiv. 54, 66-72; Luke, xxii. 54 b-62; John, xviii. 14-18, 25-27.) The apparent confusion in the narrations of the above scene arises from the fact that, meanwhile,
19. THE TRIAL WAS GOING ON. (Math., xxvi. 59-64; Mark, xiv. 55-62; Luke, xxii. 67-70; John, xviii. 19-23.) Then followed,
20. THE CONDEMNATION. (Math., xxvi. 65-66; Mark, xiv. 63-64; Luke, xxii. 71.)
21. THE ABUSE; in the hall of Caiaphas, from 3 to 6 o'clock A. M. (Math., xxvi. 67-68; Mark, xiv. 65; Luke, xxii. 63-65.)
22. THE FORMAL CONDEMNATION BY THE ASSEMBLED SANHEDRIN IN THE EARLY MORNING. (Math., xxvii. 1; Mark, xv. 1 a; Luke, xxii. 66.

I. Hitherto, there had been but the merest farce and semblance of a trial. The witnesses had utterly failed to convict, and the condemnation had been irregularly pronounced, upon the supposed confession of blasphemy, involved in his tacit acknowledgment of his Messiahship. But sentence was pro-

nounced, and all that is needed now is the Roman endorsement of the Sanhedrin's verdict. Accordingly they betake themselves in the early morning to Pilate's judgment seat. (Math., xxvii. 2; Mark, xv. 1 b; Luke, xxiii. 1; John, xviii. 28.) At this point in the record, according to Matthew's account, should be noticed the Suicide of Judas. (Math., xxvii. 3-10; Acts, i. 18-19.) When the crowd appears before the Roman court,

1. THEY DEMAND PILATE'S ENDORSEMENT of the judgment of the Sanhedrin. (John, xviii. 29-32.) Pilate refused to endorse their verdict without a knowledge of the charge preferred against Jesus. Whereupon,
2. THEY ACCUSE JESUS OF CLAIMING TO BE A KING. (Luke, xxiii. 2.)
3. PILATE EXAMINES JESUS UPON THIS CHARGE. (Math., xxvii. 11; Mark, xv. 2; Luke, xxiii. 3; John, xviii. 33-37.)
4. HE FINDS NOTHING ON WHICH TO BASE AN ACCUSATION. (Math., xxvii. 12-14; Mark, xv. 3-5; Luke, xxiii. 4; John, xviii. 38.) Failing in their first charge, they invent another.
5. THEY CHARGE HIM WITH SEDITION. "Stirring up the people from Galilee to Jerusalem." (Luke, xxiii. 5.) The mention of Galilee suggests to Pilate a method of getting rid of the trial. Galilee is Herod's domain. Herod happens to be, just then, in Jerusalem. Therefore,
6. PILATE SENDS JESUS TO HEROD. (Luke, xxiii. 6-7.) Knowing that he cannot rightfully exercise judicial authority in Pilate's domain,
7. HEROD QUESTIONS JESUS MERELY TO GRATIFY HIS OWN CURIOSITY. (Luke, xxiii. 8-9.) To such questions, with such a motive,
8. JESUS DEIGNS NO REPLY. (Luke, xxiii. 9 b-10.)
9. HE THEN BECOMES THE SPORT OF HEROD, his courtiers and attendants. (Luke, xxiii. 11-12.)

He was brought back again to Pilate, probably about 9 o'clock A. M. Pilate then took his seat upon the *Bema* and proposed officially to release Jesus in accordance with a custom to

release a criminal on the occasion of the Passover. At the instigation of the Priests the multitude refused the offer, and demanded the release of Barabbas, a *Robber*, insisting that Jesus be crucified. (Math., xxvii. 15-23, 26 a; Mark, xv. 6-15 a; Luke, xxiii. 13-25; John, xviii. 39-40.) While upon the *Bema,*

10. PILATE RECEIVED A MESSAGE FROM HIS WIFE which strengthened his determination to accomplish the release of Jesus. (Math., xxvii. 19.) With a view to this,

11. HE ORDERED THE SCOURGING, in hope that this punishment might satisfy the Jewish rage. (Math. xxvii. 26 b; Mark, xv. 15 b; John, xix. 1.)

12. HE EXPOSED HIM FOR A TIME TO THE MOCKERY AND CRUELTY OF HIS SOLDIERS. (Math., xxvii. 27-30; Mark, xv. 16-19; John, xix. 2-3.) Then, in the vain hope of exciting sympathy, or at least with the hope that he might shame the Jews out of their demand by exposing its ludicrous inconsistency,

13. HE BROUGHT JESUS FORTH IN HIS BLEEDING HELPLESSNESS, arrayed in mockery of royalty, and cried, "Behold the Man." (John, xix. 4-5.) But that maddened crowd was insensible either to sympathy or shame. Their cry still is *"Crucify, Crucify."* Disgusted with their unreasonableness and perverseness,

14. PILATE INVITED THEM TO TAKE HIM, and, on their own responsibility, crucify him. This they are entirely willing to do, provided Pilate will officially authorize the deed. And they claim that it would be justifiable under their law, which punishes blasphemy with death, and this man is guilty of blasphemy, having made himself "Son of God." (John, xix. 6-7.) This saying coming so soon after the message from his wife, aroused the superstitious fears of Pilate, so that

15. HE TOOK JESUS AGAIN INTO THE PRETORIUM AND QUESTIONED HIM, and as the result of the colloquy he became more earnest in the endeavor to release him. (John, xix. 8-12 a.) Seeing this, the Jews bring forward their last plea; one which they were reluctant to employ, and which they would have used only as a last resort. This was

16. A PROFESSION OF LOYALTY TO CAESAR, and an impeachment of Pilate's loyalty if he let Jesus go. (John, xix. 12 b.) Here was the utmost humiliation of Judaism; a repudiation of their national covenant, an acknowledgment of alien authority, a confession of subjection to the power of Rome.
17. THE POLITICAL THREAT CAUSED PILATE TO QUAIL AND COWER. (John, xix. 13-15.)
18. HE WASHED HIS HANDS IN THE PRESENCE OF THE MULTITUDE, and proclaimed his innocence of the blood he was about to shed. (Math., xxvii. 24.)
19. JUDAISM ASSUMED THE GUILT IN THE CRY, "His blood be upon us and upon our children." (Math. xxvii. 25.)
20. PILATE FORMALLY PASSED SENTENCE UPON JESUS AND DELIVERED HIM TO BE CRUCIFIED. (John, xix. 16 a.)

The above scene is placed (John, xix. 14) at about the sixth hour. Mark (xv. 25.) locates the crucifixion at the third hour. Mark's statement refers to the beginning of the crucifixion. The beginning, in Mark's, or Peter's, thought, may have dated from the scourging. This occurred about 10 o'clock A. M., and would naturally be assigned to the third hour, or 9 o'clock. John describes the final judicial act of Pilate which occurred about 11 o'clock A. M., and would naturally be assigned to the sixth hour, or 12 o'clock.

VII. The procession to the cross is begun.

1. AT THE OUTSET JESUS BEARS HIS OWN CROSS. But after nearly twelve hours of incessant suffering, his physical strength proves unequal to the burden, and Simon of Cyrene is compelled to bear it for him. (Math., xxvii. 31-32; Mark, xv. 20-21; Luke, xxiii. 26; John, xix. 16 b-17 a.) On the way to Calvary,
2. HE ADDRESSED THE WEEPING WOMEN. (Luke, xxiii. 27-31.) Arrived at Calvary, (Hebrew, *Golgotha;* Greek, *Kranion;* Latin, *Calvaria;* English, *Skull.*) (Math., xxvii. 33; Mark, xv. 22; Luke, xxiii. 33 a; John, xix. 17 b.)
3. THEY OFFERED HIM A STUPEFYING DRUG, WHICH HE REFUSED. (Math., xxvii. 34; Mark, xv. 23.)
4. SHORTLY BEFORE NOON, HE WAS FASTENED TO THE CROSS, and the cross was reared between the crosses

of two malefactors. There he endured the awful pains of Crucifixion, until 3 o'clock, when death came to his relief. (Math., xxvii. 35-56; Mark, xv. 24-41; Luke, xxiii. 33-49; John, xix. 18-30.)

VIII. The scenes of the crucifixion.

1. SOLDIERS GAMBLE FOR HIS GARMENTS. (Math., xxvii. 35; Mark, xv. 24; Luke, xxiii. 34; John, xix. 24.)
2. THE SUPERSCRIPTION. (Math., xxvii. 37; Mark, xv. 26; Luke, xxiii. 38; John, xix. 19.)
3. THE PRIEST'S FUTILE EFFORT TO CHANGE IT. (John, xix. 20-22.)
4. THE MOCKERY OF HIS FOES. (Math. xxvii. 39-44; Mark, xv. 39-42; Luke, xxiii. 35-37.)
5. THE OFFER OF THE STUPEFYING DRUG, AT THE BEGINNING, (Math., xxvii. 34; Mark, xv. 23); and the ministration of sour wine to quench thirst, at the close. (Math., xxvii. 48; Mark, xv. 36.)
6. DARKNESS FROM 12 O'CLOCK TO THREE. (Math., xxvii. 45; Mark, xv. 33; Luke, xxiii. 44.)
7. AT THE MOMENT OF DEATH, RENDING OF THE TEMPLE VEIL. (Math., xxvii. 51; Mark, xv. 38; Luke, xxiii. 45.) Earthquake; Graves opened, followed by resurrection of saints, after Christ's resurrection. (Math., xxvii. 52-53.) Centurion's testimony. (Math., xxvii. 54; Mark, xv. 39; Luke, xxiii. 47.) Terror of the people. (Luke, xxiii. 49.)

IX. Christ's sayings upon the cross,

1. A PRAYER FOR HIS MURDERERS. (Luke, xxiii. 34.)
2. PROVIDING FOR HIS MOTHER. (John, xix. 27.)
3. ASSURES THE PENITENT THIEF. (Luke, xxiii. 43.)
4. THE CRY OF DESERTION. (Math., xxvii. 46; Mark, xv. 34.)
5. "I THIRST." (John, xix. 28.)
6. "IT IS FINISHED." (John, xix. 30.)
7. "INTO THY HANDS I COMMEND MY SPIRIT." (Luke, xxiii. 46.)

X. Death was proved,

1. BY THE INSPECTION OF THE SOLDIERS. (John, xix. 31-33.)
2. BY THE THRUST OF THE SPEAR. (John, xix. 34-37.)

The same evening,

3. JOSEPH OF ARIMATHEA APPLIED FOR THE BODY, and he, with Nicodemus and the women, performed the rites of burial. (Math., xxvii. 57-61; Mark, xv. 42-47; Luke, xxiii. 50-56; John, xix. 38-42.) The next morning,
4. BY ORDER OF PILATE, IN ANSWER TO THE JEWS PETITION, the tomb is sealed and a watch is set. (Math., xxvii. 62-66.)

G

From the Resurrection to the Ascension.—*Forty days.*

1. The earth quakes; an Angel appears and opens the sepulchre; the guards faint. During their unconsciousness, Jesus arose from the dead. (Math., xxviii. 2-4.)
    1. IN THE EARLY MORNING, CERTAIN WOMEN CAME TO ANOINT THE BODY. They found the sepulchre open. (Math., xxviii. 1; Mark, xvi. 1-4; Luke, xxiv. 1-3; John, xx. 1.)
    2. MARY MAGDALENE GOES IMMEDIATELY TO INFORM THE DISCIPLES. (John, xx. 2.)
    3. THE OTHER WOMEN ENTER THE SEPULCHRE and are informed by the angels that Christ is risen. They retire. (Math., xxviii. 5-8; Mark, xvi. 5-8; Luke, xxiv. 4-11.)
    4. PETER AND JOHN, HAVING BEEN INFORMED by Mary Magdalene, come to the Sepulchre, investigate, and retire. (Luke, xxiv. 12; John, xx. 3-10.)
    5. MARY MAGDALENE RETURNS AND SEES THE LORD. (Mark, xvi. 9-11; John, xx. 11-18.)
    6. THE OTHER WOMEN, SOON AFTER, MEET THE LORD. (Math., xxviii. 9-10.)
    7. THE GUARDS REPORT TO THE PRIESTS, and are bribed to silence. (Math., xxviii. 11-15.)
    8. JESUS APPEARS TO PETER. (Luke, xxiv. 33; 1 Cor., xv. 5.)
    9. TWO DISCIPLES MEET HIM ON THE WAY TO EMMAUS. (Mark, xvi. 12-13; Luke, xxiv. 13-35.)

10. He appeared to ten disciples in the evening. (Luke, xxiv. 36-49; John, xx. 19-23.)
11. He appeared to eleven disciples one week later. (Mark, xvi. 14; John, xx. 24-31.)
12. He appeared to seven disciples at the Lake of Galilee. (John, xxi. 1-25.)
13. He appeared upon a mountain in Galilee, (Math., xxviii. 16-17); to more than five hundred brethren. (1 Cor., xv. 6.)

II. The Great Commission. (Math., xxviii. 18-20; Mark, xvi. 15-18; Acts, 1-8.)

III. The Ascension. (Mark, xvi. 19-20; Luke, xxiv. 50-53; Acts, i. 9.)

IV. The promise of his Second Coming. (Acts, i. 10.)

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